

# VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, OCTOBER 17, 1838.

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## TERMS.

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## TELEGRAPH.

BRANDON, SATURDAY, OCTOBER 13, 1838.

Thank the brother for the favor below. It needs to be read through, to be understood.

BROTHER MURRAY: The following is an extract from an unpublished sermon, which, by request, I send to you. Should you find it adapted to the latitude of Vermont, and calculated to do good, you may insert it in your valuable paper.

Yours truly, WM. D. UPHAM.

For the Vermont Telegraph.

## A FAMILIAR SCENE.

It is an autumnal evening. The last lingering traces of twilight have faded away. But the air is mild, and the seemingly unwonted brilliancy of the stars imparts a very cheerful tone to the spirits. After a few minutes' walk you arrive at the village chapel. All is still and solitary. You enter, and, by the aid of a faint light gleaming from the window of a neighboring dwelling, you pass along the aisle to a retired seat. No one is present. The hallowed associations and dark silence of the place inspire you with a lively sense of the presence of Jehovah. After some twenty minutes spent in meditation, footsteps are heard, accompanied with faint voices in an under-tone. Two or three females enter—one of whom bears a lighted candle in her hand, which she puts upon the desk, and all are seated. A heavier step is upon the stone of the door, and a man entering, proceeds with downcast look, and places himself upon the farther extremity of an unoccupied seat. Soon several more females come in—two or three of whom, whose countenances are more familiar, advance to the front seats, while the others take a more retired position. After a look around, they draw their shawls more closely about them, as if struck with the cold cheerlessness of the place, and relapse into a peculiar fixity, in apparent meditation. At intervals one after another, as if by accident, joins the company, until there are scattered over the room in solitary ones, some five or six males and eight or ten females. Presently a man with quicker step and firmer tread passes in, with a pensive air, and seats himself at the desk. At a glance over the assembly, an involuntary sigh escapes him, so touchingly sad, that it seems as if the cold cheerless aspect of the empty seats, made but the more lonely by an occasional occupant, had sent an icy chill to his heart. After a moment's waiting, he rises and makes a few observations, the tone and emphasis of which indicate a spirit struggling to cherish hope under the pressure of an overwhelming despondency. He kneels and utters the language of supplication, in a manner that seems to have caught something of the sympathy of the place. Again all is silent. All appear to be waiting for something; but for what, no one knows. The silence still continues. A remark of impatient regret at the waste of time drops from the man at the desk, and accordingly some one kneels and offers the same language of supplication, in the same monotonous tone in which it has before been over and over again repeated. Another pause ensues, interrupted only by the moving of a foot upon the sandy floor—a sleepy yawn from one of the men, or a female whisper in the remote part of the room. Meanwhile the unsmoked candle grows dim; and after a few more supplications, preceded by long intervals of expressive silence, the man at the desk requests that some one would voluntarily close the interview. A few glances are exchanged towards each other by the men, but nothing is said. No one responds to the call. After a little further waiting, another invitation is given by name;—another monotonous supplication is offered,—when all spontaneously rise and retire, without remark, leaving you to the quietness of your own meditations. And what, do you ask, was the object of this assembly? It was a prayer-meeting for the world's conversion. It was a waited entreaty for the special exercise of that power which alone can dispel the darkness of sin, and spread the light of holiness throughout the earth. And how much joy, think you, there is, among the angels in heaven, over such a scene? Look again at that picture, and remember that there are perhaps from seventy to an hundred, who call themselves Christians, living within twenty minutes' walk of that room. And what is worse, not more than one church out of three has interest sufficient to sustain even such a meeting. These are the professed lights of the world.—By their fruits ye shall know them.

## EDUCATION.

From the Journal of Commerce.

### New System of Education.

Messrs. Editors—A little girl five years old, on being asked what she did at school, replied, "I say A and B, and sit on a bench." Well would it be for society, and humanity, if the A, B, and sitting on a bench system, was confined to primary schools; if it did not extend, both in spirit and in form, to Colleges, Theological Seminaries, and almost every other class of literary institutions.

One of the first and most unfortunate mistakes ever committed in this course of education, as it is the origin of many, perhaps most others, is in forcing children into books, at too early an age. This mistake is now extensively felt and acknowledged, especially by Physicians, who state that numerous children are injured both in body and mind by this unnatural and repulsive practice.

To avoid these worse than fruitless attempts at an artificial, unnatural and forced instruction of children, they are now encouraged and aided in acquiring what all are eager to learn, viz: a knowledge of things—objects which surround them; the works of their Creator, fitted by their all-wise author for the capacities of her intelligent creatures, even at their first existence.

Children cannot be prevented from learning the natural and artificial productions placed before them; and as their eyes are never satisfied with seeing, their ears with hearing or their hands with handling, if these objects were increased ten fold, or a hundred fold, they would learn the whole with equal ease, and greatly increased pleasure.

Not only the general, but the specific names, characters and uses of objects, are learnt by children at an early age, not with reluctance but with pleasure. For example, they readily distinguish a certain class of objects, under the name of trees; and a white oak from a black oak. They also learn that a tree is composed of wood, bark, leaves, flowers, and fruit or seeds. With equal ease and pleasure they learn the specific names and forms of leaves, as veined, nerved, serrate, pinnate, bipinnate, crenate, palmate, pedate, sinuate peltate, and hundreds of other terms, with their meaning, ten times more readily, and a thousand times more agreeably and successfully, than they ever learn the twenty-six letters of the alphabet, or a single column of spelling lessons.

Animal and mineral productions and the productions of nature changed into those of art, are learnt no less readily or agreeably by children than the numerous specimens, and the specific names of plants.

If written or printed names of objects are connected with the things themselves, spoken and written words and languages are learnt at the same time. For example, if upon specimens of wood are pasted the printed or written names, white oak, black oak, red oak, grey oak; white ash, red ash, black ash; white maple, red maple, &c., children by the exercise of their organs of individuality, which phenologists say are always large and active in early childhood, learn the thing and name, both spoken and written, at the same time, and with equal pleasure.

By this means they learn a large number of written or printed words, with their specific meaning, before they take their first lesson from a book, and when that lesson is taken, they are prepared to read and understand it, as it is composed of the words with which they are already familiar, and that too, as connected with ideas; as strange as it may seem, that such a thing should happen in a school, as connecting ideas with words.

Reading and writing, both being preceded by drawing, commence at the same time, and are constantly carried on together; by which process, the eyes, ears, hands, intellects, and feelings, are brought to the aid of each other, and all in the delightful employment of acquiring ideas and learning language at the same time. By this process it is impossible for a child not to be a correct speller. It is indeed surprising to see how soon a child will become so familiar with a large portion of words in most common use, as to require an effort, or a special design, to spell one of them wrong.

As these exercises give daily and almost constant occasion for a written expression of ideas, while the pupils are acquiring them, they necessarily acquire skill and taste in constructing sentences, not only in spelling, and penmanship, but in grammar, rhetoric, and logic, though they may never have seen or heard their names.

Among the important aids and instruments for conducting this natural, agreeable, and successful mode of educating children, instead of the unnatural, irksome, and forced process of loading their memories with volumes of words without meaning, are "Family Cabinets," or collections of natural and artificial productions, arranged in shelves or in cases, to be performed, in a great measure, by the children themselves. It is probably impossible to furnish a more agreeable employment for children, than collecting, preparing, arranging, and above all, exchanging specimens of nature and art, fitted for family and school cabinets.

Slates and pencils are to be used, first for drawing the most simple figures in geometry, such as triangles, squares, oblongs, hexagons, &c., and the natural representations or delineations of animals,

plants, and implements, such as the horse, dog, bird, fish, rose, oak, hatchet, knife, saw, &c., and then for writing letters, words, and sentences.

Every child over two years old ought to be furnished with these useful instruments, whether at school or at home.

By far the most important point to be kept in view, in these or any other exercises for the early education of children, is the cultivation of their moral faculties. This natural mode of instruction, or these instructions in natural objects, are, on many accounts, admirably fitted to secure this paramount object of all education, the training up of elevated moral beings,—enlightened and devoted Christians.

Avoiding an immense destruction of school books, so loudly and justly complained of by parents, is another, though inferior point gained, by substituting natural for unnatural modes of teaching. If the time and money, devoured by spelling books and grammars, were devoted to acquiring and expressing ideas, every child in our republic might become familiar with plants, minerals, shells, birds, quadrupeds, fishes, insects, chemistry, and astronomy, and acquire much information on history, biography, political economy, agriculture, the mechanic arts, and above all, the Bible; and at the same time become an entire master of the arts of spelling and constructing sentences, neither of which is ever acquired by spelling books and grammar.

Some will probably say, that however well this may look in theory, it can never be put in practice. For an answer to such persons, I will beg leave to refer them to any school for deaf mutes, or for the blind in this country, or to the schools in Prussia or some other German State, where the spirit, if not the form of these modes of teaching, is adopted with entire and triumphant success.

Speaking moderately, the pupils of our deaf and dumb schools learn a thousand times as much about language, as those of any other class of schools in our country, not excepting colleges; and the children in the Prussian schools, after their course of instruction, preliminary to books, usually learn to read plain sentences in one week, with the sciences and arts in quick succession.

But respecting the deaf and dumb, it is sometimes said, that their being deprived of the power of speech and hearing gives them an advantage over those possessing all the faculties; so it would seem, judging from their success in learning, notwithstanding the general opinion that they are an unfortunate class. But their teachers state, that this class of pupils labor under immense disadvantages from their misfortunes, and that pupils with all their faculties pursuing the same modes of instruction, would make far more rapid progress, relieving teachers at the same time, of a great portion of their labor.

To go into details upon a subject so various and so vast as that of a system of education, would furnish materials for volumes, rather than a newspaper essay, and as I have already extended this communication beyond the limits I intended, I will only add an earnest hope, that this subject may receive the careful and candid attention of a portion of our citizens, professing to be Republicans and Christians.

I am truly yours, in high esteem,

J. HOLBROOK.

## RELIGIOUS MISCELLANY.

### EVANGELICAL DOCTRINE.

THE MORAL GOVERNMENT OF GOD. THE REQUIREMENTS OF THE LAW.

God, from the mount of Sinai, whose gray top shall tremble; he, descending, will himself in thunder, lightning, and loud trumpet's sound, Ordain them laws. MILTON.

And God's eternal government approved. Pollok.

Supreme and universal authority belongs to God. The dependent condition of all other beings, his own infinite perfections, and his original and eternal relation to all, as Creator, Preserver and Proprietor, demonstrate the justice of his claim to the throne, unquestionably and forever.

The Bible contains the whole system of laws which he has ordained. Besides many positive precepts and ordinances, which have respect to the means of redemption which he is using with sinners, it presents those moral precepts which are founded on the great original relations of the universe itself and of human probation. These moral precepts must be understood, by contemplating those primary and eternal principles of the divine law, of which they are but the natural and appropriate applications. We speak of the divine law, because all these moral precepts and particular applications are parts of one perfect system of legislation, and indeed the varied energy of one great first principle.

Thus the numerous moral precepts in the Bible are all comprehended in the ten commandments. These ten are themselves but the applications to human probation of two great primary laws; and these two, but the application to the universal moral creation of the one supreme principle, Benevolence or Love. Revelation pronounces love "the fulfilling of the law." With this principle moral government begins. It divides it in two channels, one ascending to the Throne, and one extending into the midst of intelligent creatures. It takes human nature, in all the relations of its probationary state, and

places it amidst the mingling waters of these two channels. It constitutes all the cords of human duty, by anointing these relations with the unction of that one great original principle, Benevolence or Love. In studying the divine law, it therefore becomes to us to examine the bearing of its principles, both on the eternal condition of the whole moral universe, and on the probationary condition of our own race. It is important to comprehend the true nature of those eternal principles, in order to feel the majesty and power with which each branch, each minutest application of the ten commands, is invested. When we have done this, and have also investigated the demerit of sin, and the fearfulness of human depravity, we shall be disciplined for the remaining work of contemplating the influence of grace in magnifying these principles, even in the salvation of sinners, and in giving to eternal moral government itself, scope, majesty, lustre, and inconceivably augmented grandeur, through the peculiar developments of the glorious gospel. We shall therefore endeavor to illustrate, in the first place, THE DIVINE LAW, IN THE NATURE OF ITS ETHERAL PRINCIPLES.

O theme, high and solemn! These principles are incorporated in the very foundation of the moral universe. They constitute a system, in which the infinite procedures of God, and the responsible movements of created mind are all included. Every element of moral existence, every affection and purpose, in the wide range of accountable agency, the final happiness or woe of every inheritor of immortality, in all the creations of the Almighty, must be subject to the touch, and thrill under the action, and be moulded by the energy, of these everlasting truths.

The first of these eternal principles will be the subject of our next article.—N. Y. Evangelist.

CONSISTENCY. Nothing is more lovely than Christian consistency. Much of the popular infidelity of the present day is nourished and strengthened by the discovered absence of this heavenly virtue in the character of the professed people of the Lord. It is not because Christians do not possess any of the graces of the gospel—it is not because none of the adornments of virtue are spread over their character, that infidels rail against the truth of Christianity: but because they discover in the character of many professed Christians, a want of harmony. One thing contradicts the other. There is a want of correspondence in the parts.—Principle is not carried fully out. Every now and then something is discovered that is just in keeping with the supposition that the man is a hypocrite. It is this want of consistency that stabs religion in the very vitals.

These remarks are true in reference to private Christians, but apply with still greater force to those who bear the sacred vessels of the Lord. The conduct of ministers of the gospel, how closely and continually it is watched by the world! Go where they may, the eyes of those who would prove them hypocrites are still upon them. Alas, when not engaged in sacred duties—when journeying—when in society—when mingling in the private circle, how apt are ministers to forget that they stand in the presence of such a stern and inexorable tribunal! But if we are sincere—if we always act as in the presence of God—if we always remember the character we sustain, and the office we bear—then will our adversaries be confounded and God glorified.—Episcopal Recorder.

THE HEART IN RUINS.—The maniac, with a mind in ruins, is a mournful sight; but far more so is a heart in ruins, with the prospect of remaining so forever. The wreck of earthly hopes is often enough to wring the heart with sorrow; but what is this to the wreck of all that is bright and glorious in the destiny of an immortal soul? Misapplied talent, and disappointed affection, often excite melancholy emotions; and yet, what are all the wasted talents or affections of this world, to those of the world of despair? Oh! it is enough to make angels weep, to think of all the disappointed hopes, and the blighted feelings, and the ruined prospects, and the perverted intellect, and the broken hearts of hell! To see the eye that might have sparkled with celestial brightness, gleaming forever with hopeless despondency; to hear the tongue that might have hymned the sweet anthems of the redeemed, breaking the silence of perdition only with weeping and wailing; to behold the intellect, the heart, the soul, the entire being, that might have adorned the heaven of heavens, cast down to the blackness of darkness, the companions of devils and lost spirits—yes, it is enough to make angels weep—enough, I had almost said, to wake compassion in the heart of the vilest outcast in perdition.—And yet, fellow-sinners, such is the end to which you are rapidly tending—the end which may soon be yours! A little while, and you will part with your present means of grace, and your probation and your hopes will end together. And can you bear to go up to the judgment with your present character—there to stand before that God who is your enemy? Can you bear to meet the Judge's brow of burning indignation, or to hear your sentence of endless anguish—to part forever with Christian friends—the loved ones of earth—you go downward to perdition, while they go upward to heaven; and then to see the impassable gulf spreading forever

between you and them, while no voice of mercy, or ray of hope, or gleam of consolation, shall ever dawn upon your prison-house of woe? Tell me, dear hearer, can you endure all this? And yet, all this, and more—more than this is yours, unless you turn from your evil ways, and make God your friend. Well might the apostle weep over you, at what you are, and what is before you. Had his head been waters, and his eyes a fountain of tears, there is no object in the universe, that might with more reason exhaust that fountain, than the sight of the thoughtless, impenitent sinner, rushing on, amid all the hazards of time, to all the ruin of a lost eternity.—National Preacher.

From the twenty-second Report of the Am. Bible Society.

Many friends of the Society are aware, probably that suspicions were awakened, a few years since in England, in regard to the integrity of the present English Bible. Charges of numerous and wide departures from the first edition of the translators had been freely circulated. Many letters and some pamphlets were published to substantiate those charges.

In these circumstances the authorized printers of the Bible at the Oxford University published a fac-simile of the first edition of King James, issued in 1611, in order that it might be compared with modern editions. This fac-simile copy is prepared with great minuteness, not only as respects the text, but the orthography, punctuation, and even embellishments.—Having procured one of these copies, your Board felt it their duty to institute a rigid comparison between it and the standard copy of this Society. To secure perfect fairness as well as thoroughness in such an undertaking, a supervising committee was appointed by the Board, consisting of one member from each religious denomination connected with the Society. A skillful proof reader was first directed to compare the early and the modern copy, word for word, and to note down all the discrepancies. Prof. Bush, the editor of the Society's publications, having in the library a great variety of Bibles issued during the last three centuries, was then requested to go through the same, and learn where and when the changes found commenced. The Committee, then, each with a copy of some age in hand, carefully followed the editor and examined his investigations. The whole subject was then laid before the entire Board for their adjudication.

The task has been arduous, though one of great interest. While it has been found that numerous variations exist between the early and the present copies of the English Bible, it is also found that they pertain only to unimportant particulars; such as capital letters, comas, italic words, &c. not affecting the sense. It has been a matter of unfeigned satisfaction to the Board to find, on such careful investigation, that the books which they have sent forth from the Depository have been so conformed in meaning to the first editions issued under the eye of the translators.—Little motive has been presented to make any changes. Those which have been made of trivial importance, and usually for the purpose of return and conformation to the early copies.

THE DEIST'S SON. A valued correspondent, who resides in —, writes to us, "A gentleman of this town, who professes to hold deistical sentiments, and has several sons of an age suitable to attend Sunday Schools, stopped me a few days since in the street, to inquire, with apparent interest, respecting the success and prospects of our village Sunday School. This was to me a subject of some surprise, as I had before known that he was decidedly hostile to Sabbath Schools, ministers, their labors, &c. I made several remarks, calculated, as I thought, to conciliate his favor. Among these, before the close of our interview, I alluded to the fearful and ruinous results of the abundant intolerance that pervades the community, and seems likely to produce still greater evils upon the rising generation. I endeavored to impress his mind with the necessity of some effectual check to this enormous evil, and exposed a belief that the Sunday School is one of the means whereby much can be accomplished for these purposes. This conversation disclosed to me a fact, which, from having been absent about two weeks, I did not know, that his sons had attended the school, and hence the interest he felt in it; the more so, perhaps, as he added, that my remarks upon intolerance were too true, and that one of his little sons had a few nights previous come home very drunk.—New Orleans Obs.

CIRCULAR LETTER, Of the Essex and Champlain Association. The Ministers and Messengers of the Essex and Champlain Baptist Association, to the churches which they represent, send Christian salutation.

BELOVED BRETHREN:—Permit us, in this our annual epistle, to call your attention to the subject of CHRISTIAN SANCTIFICATION. Among the petitions offered up for His disciples, by our Blessed Lord in his final prayer for them, is the following: "Sanctify them through thy truth; thy word is truth." Should not the fact, that our Lord so distinctly prayed for the sanctification of his people, encourage them to seek, and expect the blessing?—So it seems to us.

But, in entering upon this subject, the questions naturally meet us, What is sanctification? and how is to be effected? To a brief consideration of these questions we invite your attention.

The term, sanctify, is used in the Scriptures, with some variety of signification. It often signifies to set apart from an earthly, to a sacred use. Thus the time of the Holy Sabbath is sanctified. By express appointment of God, it is consecrated exclusively to the holy services of Divine worship. In the same sense are many other things said to be sanctified in the Holy Scriptures. But this term is more frequently used in the New Testament, to signify the removal of moral purity—to make holy. This is the sense in which it is used in the passage which we have quoted from the prayer of our Lord. He prayed that his disciples might be made essentially holy.

But, we shall better understand this important subject, by considering what is removed, and what is produced, in the work of Christian Sanctification.

In this important work, moral impurity is removed. By moral impurity, we mean, that state of the heart in fallen men, in which originate feelings and desires, contrary to the law of God, and which often break out into acts of open sin and rebellion against God. Some of these are named in the Scriptures. Said our Savior, (Matt. xv, 18—20,) "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.—These are the things which defile a man." The works which spring from this source, are denominated by the apostle, the works of the flesh; for it is through the flesh that they manifest themselves. (Gal. v, 19—21.) "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." And the apostle goes on to say, "that they which commit such things, shall not inherit the kingdom of God."

Now the work of sanctification consists in cleansing the heart, the fountain of all these abominations, and bringing it under the reign of the Holy Spirit—the control of the holy principles of the Gospel. For this the Psalmist prayed, when he said, "Create in me a clean heart, and renew a right spirit within me."

In proportion as this work advances, will the fruits of the Holy Spirit appear, such as, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law."

Having thus briefly shown in what Christian Sanctification consists, we proceed to consider how it is effected. It is by the power of God, through the truth. This is evident from the prayer of our Savior, already quoted, and also from the prayer of the apostle, (Thes. v, 23,) "And the very God of peace sanctify you wholly," &c. It is said of the Holy Spirit, "He will reprove the world of sin." This is the way in which he accomplishes the sanctification of Christians. He causes them to see, in the light of divine truth, as they are able to bear it, the exceeding depths of their moral pollution, and produces that deep self-loathing without which none have ever arrived at eminent attainments in holiness. And, having discovered to them more fully, their remaining filthiness, by the searching light of God's word, and produced in them an inward thirst for moral purity, too deep to be expressed by words, which is often breathed out to God in "groanings which cannot be uttered," he brings to their view in the word of truth, the precious fountain of the Savior's blood,—the blood which "cleanseth from all unrighteousness."—He gives them power to believe, and feel the cleansing virtue of that blood. This in short is the manner in which the work of Christian Sanctification is carried forward. This is according to the plain teachings of the Bible. This view of the subject, is also confirmed by the experience of all who have been blessed with high attainments in holiness.

It should be said further, that this work is more generally effected gradually; this supposition is in accordance with what we know of the ordinary operations of the human mind. In almost everything we advance by little and little. This too, in accordance with Christian experience, as spread out in the lives of holy men in the Bible. Here we hear the great apostle of the Gentiles, saying, "I count not myself to have apprehended; but, this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." Again: "I keep my body under," &c. Such also is the import of apostolic exhortations and prayers.—"Mortify, therefore, your members, which are upon earth," &c. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God." "Now the God of peace, that brought again from the dead, our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his